

houses. And while the press is a power, it is *not the power of God unto salvation*. Nothing has so much power to lead to salvation, as the communication of *soul with soul*; a soul saved by the blood, communing with the soul in sin, seeking the KINGDOM OF GOD; receiving the rich promise all these things *shall* be added unto you. Yes *all these things*. Yes printing houses, schools and money for local missions. Go do the work that God has appointed you, and HIS promises are "Yea, and AMEN, IN HIM." I notice that all our brethren and sisters who are of the spirit that "goes" are also of the kind who *pay for their papers*, and helps with the schools, and other institutions of the church. O, give us more of the kind that GO.

"GO ye" is the first commandment, and the second is "TEACH"—make disciples, and the third is, Baptize, etc. The three objects of this tripple comman dis, That God may be the Father, and that the son may be the brother, and that the Holy Spirit may be our comfort. (Standby.) The millions of heathens are the prodigal sons of God, who are worshipping wood and stone, and feeding swine, and eating husks, while those who have staid at home, are carefully guarding the fatted calf. If there is any thing that can mar the beauty of the parable of the prodigal son, it is the despicable want of charity on the part of the elder brother who staid at home. The repentance of the younger brother is sublime, the kiss of the father is heavenly, the joy of the servants is glory; but the *pout* of the elder brother, reminds us that the parable was a *human* fact, and robs the narrative of its heavenly splendor. Oh *bring the prodigals home*, and we will have a feast, "Yes the Father says "Thou art ever with me, and all that I have is thine." Yes brethren, all wealth, schools, printing presses, churches, all ours; BUT HURRY UP AND GET THE PRODIGALS HOME TO CHRIST, that the banquet be not delayed. "Go tell them that the Father had plenty and to spare, and the servants have more than they need. Yes "the cattle on a thousand hills are the Lords," but some of his sons who care for them, are of the *pouty* kind. But "Go ye" and the pouty sons will confess their sin and selfishness, when they see the glorious banquet, surrounded by the SAVED FROM EVERY NATION UNDER HEAVEN.

"Yes," it takes hard cash to go to the heathen. But your gold is cankered, and silver is so plenty that it has ceased to be of any value; the piles are so large that we can not move them, hoarded wealth. What we need is enterprise, and let that enterprise begin in the Church of

God. Prosperity has always followed in the wake of the missionaries, and all the enterprises of the earth are to be found in those countries in which there is great Christian enterprise. Christianity has gone first, and invention, genius and civilization has come after. And money hoarders have come after, and saloons, and gambling and every curse on the earth has followed, to gather in the blessings of God, and turn them into snares. Money is a blessing; but satan has made it a snare. Hard hearts make hard cash. If we can get rich Christians to soften their hearts by letting the Holy Spirit come in, the hoarded silver and gold would soon melt away, and we would see enterprise, and the grace of God, and the power of the Holy Ghost would dwell in the home of the covetously rich, and also in the hovel of the poor, and saloons would be turned into Sunday school rooms. Go forth, and break these satanic bonds that bind the hands of God's servants, and that ties the purse strings of the rich, and that holds the doors of men's hearts against the Gospel.

Put on the whole armor of God, and the college debt will fade away, and the publishing house will not want for money, and home missions will flourish. Put on the *whole armor* that ye may be able to stand against the wiles (Methods) of the devil. Now one of the methods of the devil is to teach men to love money; did I say love? This is a term that needs qualifying. There is a difference between a debasing passion and love. Love is holy. We hear people speaking of holy, and unholy love; it is a mistake, one is love, and the other is lust. Paul says that charity—agapae love—is kind. I Cor. 13. Now no man who loves money more than he does his God is kind even to himself, and he certainly is not kind to his fellow-man; therefore he does not love. It is lust for gold. We must lose if we would find; we must die, if we would live; swap the earth for heaven, is the simple teaching of the Lord.

But some will say, all cannot go; so they may stay at home and pray for those who go. Let me say again; praying without paying, is hardly a Gospel prayer; but pay as you pray, and we can believe that the Lord will hear our prayers. The Lord has said "Whatsoever measure you meet, it shall be measured to you again." Matt. 7:2. "Give, and it shall be given to you; good measure, pressed down and shaken together, and running over, shall men give in your bosom. For whatsoever measure ye meet withal it shall be measured to you again. Luke 6:38.

Read Cor. 5:19. "God was in Christ reconciling the world unto HIMSELF,

not imputing their trespasses unto them; AND HATH COMMITTED UNTO US THE WORD OF RECONCILIATION. Do you hear that? And THEN WE ARE AMBASSADORS FOR CHRIST, as tho God DID BESEECH—by us: we pray you in Christ's stead, be ye reconciled unto God.

Paul said that not many wise, not many noble, not many mighty are called. So that it appears that the poor are to carry the Gospel to the heathen if they ever get it. And if we wait till we become rich I am afraid that the heathen will never hear the TRUTH from our tongues. For when some of us would get rich, then we would not want to go, as we would think too much of the comforts of home. "To-day is the day, if ye will hear harden not your hearts." The accepted time is to-day with God.

PURE LOVE.

B. L. GORDON.

And yet shew I unto you a more excellent way. I Cor 12:31.

The Corinthians seem to have been anxious to know which were the best gifts, and Paul in this chapter has been treating of the different gifts. Some had the gift of healing, some of prophesy, others of working miracles, and all by the same spirit. But all could not prophecy, all could not have gifts of tongues or healing. It was good to covet or desire these best gifts, and yet he says there is for you a more excellent way. Now in the 13 ch. he explains what this more excellent way is.

It is *perfect love* that casteth out all fear. Here is the more excellent way, something they could all have, must all have or they are as sounding brass or a tinkling cymbal.

The word charity is rendered *love* in the revision and is the best word. Paul would say that "though I speak with the tongues of men, or angels, or have the gift of prophecy, and understood all mysteries, and have not love, I am nothing." Yes if even I bestow all my goods to feed the poor, and give my body a burnt sacrifice and have not love it will profit nothing. No wonder he says, I shew you a *more excellent way*, when all these gifts or whatever else we may be or do is nothing without love. No wonder John dwells so much on love in his writings.

In the fourth verse of the 13 ch. Paul begins to tell us what love is. He treats of the positive character of love. Yes love is kind, long suffering, patient. When we are possessed of this pure love in a pure heart, we are not envious, don't get out of fix if some one else prospers better than we, or can sing better, or pray